



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

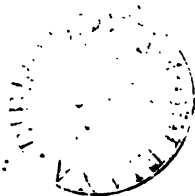
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



SOME ACCOUNT  
OF  
ST. MARY'S HOME

FOR  
PENITENTS,  
AT  
*WANTAGE, BERKSHIRE:*



WITH  
AN APPEAL TO THE FAITHFUL,  
AND ESPECIALLY  
TO PENITENTS,  
FOR HELP TOWARDS ITS SPEEDY ENLARGEMENT.

---

BY  
THE CHAPLAIN.

---

SECOND EDITION.

OXFORD,  
JOHN HENRY PARKER;  
AND 377, STRAND, LONDON.  
1852.

DAXTER, PRINTER, OXFORD.

MANY faithful members of the Church of England have, through God's mercy, been led to see the duty of seeking to reclaim that large and miserable class of women, who have fallen by sins of impurity. Their cause has been already pleaded, and the necessity of Houses of Refuge to receive them has been already proved by many; especially by Mr. Armstrong, in his Earnest Appeal.

I believe also the inefficiency of those few Institutions which existed before Mr. Armstrong's Appeal, and the beginning of the "House of Mercy" at Clewer\*, is generally allowed.

These points granted, here is surely a loud call to all faithful members of the Church to found and carry on Houses, in sufficient number for our present wants, and worked on such principles as shall best ensure their efficiency.

And first, it seems necessary that they should be carried on by Ladies, united as a Sisterhood, since these poor persons require constant watch-

\* Let us however own, that to the founders and supporters of those more imperfect Institutions, belongs the credit of having attempted something, while others had done nothing.

fulness. Wherever there are two or more together at any work, some one in authority should be present to see that the work is done properly, and to prevent improper conversation, quarrelling, or other misconduct. Their previous life has been one of disorder, and their whole system, bodily and mental, has been disordered by it: they need therefore to be trained to habits of order, and kept in strict discipline.

All this restraint, and much more that might be pointed out, is naturally uncongenial to them, and requires not only many supervisors to carry it out efficiently, but great tact, and peculiar qualifications: otherwise it will become a burden, however light in itself, heavier than Penitents can bear.

This discipline, so necessary to aid the work of the Chaplain in their repentance, must be carried out by those who can unite firmness with gentleness: who will be faithful to their charge in requiring obedience, while they enforce it in the spirit of love. Need I stop to prove, that such powers, added to devotion of heart, are hardly to be found, except in those of gentle birth and education? You will find gentle and devout souls among the lower classes, who may be of great aid in such a work; but who cannot be entrusted with its management, since their gentleness will be imposed on and overborne, for want of that

superiority, which must be felt alike by the ruler and the ruled. Add to this, that the self-denial manifestly implied in Ladies undertaking these works, gives a very powerful stimulus, and therefore an important aid, to the Penitents in the course of self-denial and humiliation necessary for them.

It is moreover at their work, and in their hours of recreation, that their various tempers and dispositions are manifested ; and then the watchful eye and heart, and ready word, are needed to check the evil, or foster the good feeling, as it is drawn forth.

I trust enough has been said to shew the great fitness, at least, of Sisterhoods of Ladies, for carrying on works of this nature.

On the second of February, the Festival of the Purification B. V. M. 1850, such a House for Penitents was opened in this town, under the name of St. Mary's Home. Its history is briefly this. A small Sisterhood had some time previously been formed for the purpose of helping in the schools, visiting the sick, and performing other such works of charity. Shortly after the publication of Mr. Armstrong's Appeal, it was proposed that the Superior should leave us, and begin a Penitentiary somewhere in the neighbourhood of London.

Circumstances, however, led the then Arch-

deacon of Chichester, under whose advice she acted, and who had long been desirous of beginning such a work, to agree to open the Home here. A house was shortly obtained, capable of holding three Sisters and six Penitents. This was all we were able to venture at first.

Scarcely, however, had the work been begun, when the new troubles of the Church in this land, in addition to other and peculiar trials, proved too much for the Superior. Five months had hardly passed from its opening, when she gave us the sad intelligence, that she had determined to join the Church of Rome. Thus so soon was this work to be tried, in perhaps the severest way possible, by losing, and in such a way, its earthly head. Thus too was it to be shewn by endurance and after growth, that God, as we hoped, was its real Founder, Who needs not those, whom yet He deigns to use as instruments in accomplishing His will.

Should any on reading this begin to think ill of the work, let them forbear a hasty condemnation, and think of the trial they had to endure, who, naturally least qualified for it, had now to carry it on without a Superior; without funds; trusting only to Him, by Whom they believed it to be founded, for guidance and support.

Nor was this our only trial; there were six Penitents in the house, all attached, some deeply



attached, to the Superior, whom they called and looked upon as their mother. How was the news to be imparted to them? What would be the effect of it upon their faith, yet so weak and so imperfect? How would this shake and try their penitence to its foundation? Yet He, Who suffered this trial to come upon us, could, we knew, support us through it, did we but bow and trust to Him.

One of the Penitents had, with the Superior's permission, gone to London on a matter of business; under apparently sufficient security for her return. Sad to say, she did not return. In London she had heard of the Superior's act, and had seen her. So far as I have any information, the effect has been the breaking off of her repentance, if not worse.

Another of the Penitents, who had but lately come with a bad character, as being very self-willed, had been behaving very disobediently. It was one of the Superior's last acts to endeavour to reclaim her, but in vain; go she would. We sent therefore for her father, who came the day after the Superior left us, and took her away. As soon as she was gone, I sent for the other Penitents, one by one, and told them, I hardly know whether with more sorrow or fear, that the Mother had given up the work, and why; and, which was perhaps harder to the feelings, and

harder to explain with due regard for her goodness, the sinfulness of her act.

I knew it would be a hard trial, but believed it best to deal openly with the Penitents; that though harder at first, it would prove easier in the end; that it was the truth, and therefore the right course. Thus we were enabled to point out, that their amendment should not be to please an earthly benefactress, but for His sake, Whom they had offended, Who yet loved them, Who had raised up for them this Home for their repentance; Who had suffered them to lose one whom for a time He had given them, but could and would, we doubted not, raise them up another, who should be a friend and mother to them.

It would take pages to tell all our trials; I have related some, more may be easily supposed. Suffice it to say, each trial seemed to bring its blessing; while, as we hope, it made us look more singly to Him, Who alone can give increase to any labour, and Whom we desired to serve.

Thus we went on in trust and hope, though in sorrow. The trial perhaps was greatest to the two Sisters who remained, since they had long worked with, and deeply loved, their late Superior. Neither was strong, and one had for a long time been in weak health. A Lady, resident in the town, kindly lent us her aid, and there was a young person in the house who occupied the

position of a lay Sister, but was called Mistress of the Penitents. This was our force for carrying on the work; while for funds, the late Superior left us all that had been subscribed, which was sufficient for carrying it on as it was till the anniversary of its opening; and undertook to pay the rent of the house till Lady Day, 1851; as well as, till the Midsummer following, the rent of a second house, which had belonged to the Sisterhood, and was necessary for those Sisters who could not be accommodated in the house<sup>b</sup>.

The first person to consult as to our future course was our Bishop. To him we had communicated the sad news as soon as we had received it. He most kindly sympathized with us in our trial, undertook the office of Visitor; and aided us with his counsel, while he encouraged us with the assurance of his care, and endeavours to obtain help for carrying on the work. We grate-

<sup>b</sup> We cannot refrain from here expressing our sense of the generosity and good feeling of the late Mother Superior. Whatever differences exist between us, we wish it to be distinctly understood, that we believe that she acted according to the dictates of her conscience, however perverted by causes on which we would not now enter. In all matters involving those first principles of uprightness and generosity, which even heathens have never altogether lost, but which it seems reserved for some of the new converts to Rome to reject, we can think and speak of her who is gone from us with respect and love.

fully acknowledge the help and encouragement which we derived from this.

Our first need was of some one to supply the place of the Mother Superior: this, however, was a matter of no light difficulty; neither of the remaining Sisters felt equal to the task.

We applied to the Mother Superior at Devonport, and to friends elsewhere, but in vain.

Here I should say, that there were connected with the House, as exterior Sisters, several Ladies, who undertook to aid the work by daily prayer for it, by collecting alms, providing work for the Penitents, and situations for them when considered fit to leave.

To these we wrote, and they all promised to continue their aid; a few of them have since failed us, but their places have been more than supplied by others.

In a few days another Penitent arrived, in the place of her whom we had sent away, and soon afterwards another, for whom a vacancy had been reserved from the first, but who had been hindered by sickness from coming sooner. Thus we had seven in all; as many as our rooms would accommodate.

Soon after this, a Lady from Bath, who has since become a Sister, and now occupies a very important position, came to help us; and before long gained great influence with the Penitents.

We still, however, felt the want of a Mother Superior.

Funds also came in, enough to balance our expenditure. All this, and the gradual settling down of the Penitents after their severe shock, with their evident growth in penitence and good feeling, seemed to shew that God's blessing rested upon our work; and that He strengthened while He proved it.

It was now late in Autumn, 1850, and we had been obliged to refuse six applications, one after another, for want of room. This, coupled with the blessing which seemed to forward our work, was felt to be a call to enlarge our scale of operations. We wrote therefore to the exterior Sisters and our friends, urging the cause.

Pressing applications to receive more Penitents multiplied, and urged us to consider any possible measures to take them in. A kind of lumber loft was made into a laundry, at some inconvenience and cost, and the laundry, already used at night, partitioned into three bed rooms. This in fact only gained room for one more Penitent: our rule requiring, that, where more than one sleeps in a room, a Sister should sleep there, or within hearing. The new room was scarcely ready, before it was filled. There were now residing in the house two Sisters, (the invalid Sister having left us,) the Mistress, and eight Penitents.

In these numbers there was for some months no change, but the work of repentance was gradually deepening in our charge. Two (both invalids) had already received the Holy Communion; one more was admitted soon after Christmas, and a fourth a few weeks afterwards. Of these, one only had been confirmed, but the others had prepared for, and were only waiting an opportunity of receiving this Rite. On the third Sunday in Lent this year, the Bishop held a Confirmation in the parish-church, and afterwards came most kindly to the Home, and confirmed these three with three more, two of whom have since been admitted to the Holy Eucharist. I believe they thoroughly felt the solemnity of the act, and with earnest purpose, united to deep and thankful humility, as certainly with great outward reverence, they renewed the vows, which, made in their name, they had so sadly broken. Those who have witnessed their conduct since can testify to the grace of God given through that strengthening Rite. One has indeed left us, whose case will be alluded to again; but even in her, I believe, this holy Rite has worked for good, and possibly saved her from a deeper fall, than that which she has experienced.

A little before Easter, two poor persons came of their own accord, seeking shelter from a life of sin. What was to be done? we were full, yet

how could we send them back? We wrote immediately to Clewer, to ask if they could be received there, and for the present took them in by a contrivance, which would not have answered for more than a few days. Clewer could not then help us. One of our Sisters offered to give up her small room, and share a garret with a Penitent, if I could obtain leave of the landlord to put two new windows in the roof, so as to make the garrets, which were large, into four rooms, instead of being of use for two only.

This offer I thankfully accepted, and I applied and got the landlord's permission. Before, however, the rooms were completed, we were obliged to let the two poor creatures go.

I would not, under less pressing circumstances, have taken in two from the same place at the same time, who had known one another in a life of sin. They have no respect for each other, and only hinder themselves, while they unsettle the rest. Experience in the outset of our Home had taught me this. But what was to be done? we acted for the best, seeking guidance in prayer, and who can tell what His Providence may please to bring out of this? We, at least, gained two rooms.

And now we had another Lady working with us, and two more desirous of joining, who came in a few weeks. It was also found advisable to have another Sister in the Home; but to avoid losing room, another

small loft was made into a garret, so that we were still enabled to accommodate two more Penitents. One had already come, and another soon followed. Our force thus amounted to two Sisters, three about to become Sisters, and the Mistress, four of whom sleep in the Home, with ten Penitents.

This it has continued, saving that, by a circumstance which needs explanation, we have been enabled to receive one more Penitent, making in all eleven.

Early in June last, it became advisable to separate from her fellow Penitents one, who, from the effects of former dissipation, could not bear the excitement of numbers; who, in fact, under excitement became for the time insane: her we removed to our second house, above referred to.

One or two days after this, a most affecting circumstance occurred. We had in the house one who was dying of consumption, whose life had for more than a year previously been hanging on a thread; she had a sister who, as she knew, had been living in sin, but of whom she had heard nothing for three years. It had long been her constant prayer, that God would bring this sister to repentance. So anxious was she on this point, that every new Penitent produced the enquiry, What is her name? and when, as it happened more than once, the Christian name (the surname is never mentioned) was the same as her sister's, she begged



to have her brought to her bed-side, to see if it was her sister; but each time she shook her head. Now, however, her prayer was to be rewarded; her sister, who was at Bristol, heard that our Penitent had died here, and walked all the way from Bristol to see if it was true; at Reading she quarrelled with the man with whom she travelled, and fortunately, as it proved, came on alone. She knocked at the door of the Home, desiring only to see her sister; having no knowledge or thought of repentance, far less of remaining with us for that object. The sight of her sister affected her much; they were left alone, and in few hours we learned, with deep thankfulness, that our invalid had prevailed: her sister came down, went to the lodging-house to get the few clothes she had left there, and came back to occupy the room which only the day before had, it seems providentially, been vacated for her.

The dying sister lingered on nearly three months; long enough to see the other, who now waited upon her, through her first trial, and become, we hope, fixed in the way of penitence. She now seemed, if we may so speak, to have done her work; that work for which her weak emaciated frame seemed sustained in life. She had learnt patience through long continued suffering, and had grown deep in penitent love of Him, Who had suffered for her; and as He taught her from

His Cross, so she now from her bed of suffering had taught the other whom His mercy had brought at her prayers ; and had very much established her.

On the evening of September the 3d, I was called to her bed-side, as she seemed in her last moments. I had been in hopes that day she might have again received the blessed Sacrament of the Eucharist ; but her increased weakness prevented it. For some time past, however, she had partaken of that blessed and strengthening Sacrament every fortnight, and had done so only a few days before. I found her apparently at the last, but she rallied a little as we prayed beside her. In about an hour's time, while I was repeating portions of the Psalms, and had just said, "O tarry thou the Lord's leisure ; be strong, and He shall comfort thine heart;" she spoke in an under tone to her sister, who was leaning over her. Thinking she might want something, I asked what she said ; it was the filling up of the verse I had begun, "and put thou thy trust in the Lord;" directed apparently to her sister as an exhortation. Again, in about a quarter of an hour, I was saying the same verse, and she filled it up as before, but this time clearly and distinctly, as if to shew that she joined with us. They were the only words she had articulated for hours, and they were her last. She did not try to speak again, and in twenty

minutes more her soul had passed gently from its earthly tabernacle, we could hardly say when.

This event, so solemn, yet so blessed, had, and we trust will ever have, a great effect on all within the Home. The following Monday we carried her body to the grave, her father and sister following first, then two Sisters, then the Penitents two and two, and lastly two more Sisters. This also was a solemn and affecting sight<sup>c</sup>.

<sup>c</sup> Another event of deep religious interest has lately occurred, which I mention, to shew the tone of feeling among the Penitents, as well as in grateful acknowledgment to Him, Who promises to hear the prayers of two or three gathered together in His Name. One of the Penitents, of a light and restless disposition, had for some days expressed her determination to leave the Home in a manner which seemed more like possession than any thing else, and seemed to be growing more callous every day. Another, who has been for some time a communicant, asked permission to go and see her, which was granted; she came away, however, without having made the least impression upon her: but, having agreed with one or two more, asked if the next day might be devoted to Fasting and Prayer for their companion. I did not think it right to allow this: but believing that it would be wrong to damp so good a feeling, I went to them when they were all assembled at tea, told them what had been proposed by one of themselves, and giving my reasons for not granting the request in full, asked if they would like to go without their breakfasts, and spend the breakfast hour in the Chapel in prayer. One and all gladly assented. We met accordingly in the Chapel at eight o'clock the next morning, when I said the Litany with them, leaving out the few portions that were not applicable; while I waited two or three minutes in silence after those which did

This death of course made a vacancy; another had been caused just a week before through the loss of a Penitent. She had been superficially treated before she came to us, and brought an over-wrought character, which she had not real goodness enough to sustain. Having at last broken through this veil, in a fit of passion she desired to leave us; and, alas! being afterwards too proud to recall this demand, we were obliged to let her go. After much humiliation, but escaping a further fall, I am thankful to say she is again in a place of safety; and, I understand, a truer Penitent.

These two vacancies were immediately filled up: indeed, it was but the receiving of two out of twenty-three whom I had been obliged to refuse for want of room, and since this I have had to refuse another. Thus our number of unassisted applicants *again doubles* the number of those whom, by the utmost stretch, we can at present accommodate.

apply, to give time for private intercession. When I came again in the afternoon, I am thankful to say, I found the impenitent one softened, and desiring to remain, and try to amend. In the morning she had appeared harder than before, and when told what her companions were about to do for her, and urged to pray for herself while they prayed for her, had simply said, "I can't, I don't want them to pray for me." In the evening she was in her place again in the Chapel.

For the increase already made, and the means of supporting it, and for God's continued blessing on all other points, we have indeed cause to be thankful. But we must remember, that what is a cause for thankfulness, is also, when there are so many unassisted applicants, a loud call for every exertion to enlarge the work. Accordingly, I applied for, but was unable to obtain, the only larger house in the Parish which was vacant; and as after due consideration, and consulting those best able to judge, it does not seem advisable, if it were possible, to remove out of this Parish, nothing remains but to build.

Here perhaps I had better state what are our plans for building. We propose to obtain about three acres of land, hereon to build a House, capable of containing about thirty Penitents and six Sisters, with a Chapel. This with a wall around, which is very necessary for such a work, could hardly cost less than £5000. Less than half this sum might do for a beginning, but I doubt the expediency; a paling would hardly be sufficient guard, and I think it would be better to build at once as much as by a fair calculation will be wanted, since it must be obvious, that a number of labourers can hardly be brought near a work of this nature without great risk, notwithstanding every care and caution.

I propose the number of thirty Penitents, as the experience which I have gained in this work con-

vinces me, that it is hardly safe to bring together more than about that number into one place. While I am sure, speaking for the Chaplain, that it is as many as any ordinary mind can attend to at once, giving to each the individual care necessary for the thorough working of repentance; besides the accumulating care, as numbers go out again into the world, of watching them in their after course, at least for a time. It would be better to increase the number of the Homes, (have one for each Diocese,) than the size of any one beyond safe bounds. Experience will prove whether more can be managed in one place. I am not saying that more *cannot*, but simply stating my own conviction, that more than about thirty in one Home, will be found to injure the work upon individual souls.

I have named £5000; and surely when the object is considered, it is not much we ask. We have seen this year how thousands of pounds, day after day, can be found for the mere purpose of seeing a sight. If then for less than the sum of one day's sight-seeing a work like this might be so far enlarged, it cannot be that funds shall not be found. We do not call upon you for this sum to begin an untried work, but to enlarge that which has been already tried, has had such signal blessing bestowed upon it, and has the guarantee of our Bishop for its faithfulness.

I appeal then to all members of the Church of England to aid us in this work; I appeal to all, for we receive from all quarters as far as our room will permit. Of the eleven now with us, two come from Portsmouth, a third from another part of Hampshire, one from Devonshire, two from Berkshire, two from London, two from Oxford, one from Lincolnshire. I appeal therefore to all, especially to those in Oxford, for which City and its neighbourhood I cannot but think we should naturally become the Penitentiary. I appeal for funds both for building, and for carrying on an enlarged work, and surely I shall not appeal in vain. Are you, my reader, already engaged to aid a work like this? keep to that work, and give it all the aid you can: I ask you only to help us with your prayers. If you are not thus engaged, or from locality or other reason seem more bound to help us, I ask your aid; I ask you to make some sacrifice for the love of Christ: to make an offering, according to your power, which will really set forward this work; to help us immediately, that time be not lost, that another year may not pass by, and see another throng of twenty more knocking at our doors in vain, because, though we have hands and hearts ready for the work, we have not funds to raise the necessary shelter.

Dear Brothers and Sisters, let me not appeal in

vain. Have you, through God's exceeding mercy, escaped a fall so low, so miserable? Think of Him Who, though sinless, companied with sinners, that He might win them to repentance. Think that you may haply have been spared this fall, only because you have not had their temptations. You have not been left homeless and friendless; you have not had a father who taught you sin, by daily cursing and frequent drunkenness; you have not had to toil from early morn till late at night for a pittance that would not support life; you have not been left to the foul atmosphere of a "Young Woman's Ward" in a Union Workhouse, to have every sense polluted, and every fear and thought of God stifled with impurity. O think, as has been said, "what haply you had been, had you had their temptations; and think what they might have been, had they had the same advantages as you."

But are you conscious of, it may not be these, but many and deadly sins, pride, anger, envy, sloth, and do you wish to be forgiven? O then help another to obtain forgiveness, and it will go far to bring healing to your own soul also. Have you never sickened inwardly at the sight of some of these poor creatures, as you passed them in the streets? Have you never shrunk within yourself, lest in the crowd of passers you should come in contact with them? and was there more of pity or of pride in these feelings? Oh if of pride,



hasten to wipe out that blot against your Christian name; help to rescue some of those from whom you shrunk, but whom Christ will yet permit to bathe His feet with tears, tears which may be found in the day of Judgment to have washed away your pride, which stained His feet no less than their impurity. O think of this; and may it never be your lot to see those harlots entering into the Kingdom of Heaven, while you who shrunk from them are doomed to stand without.

Or does your conscience class you as a Penitent with them; needing forgiveness for the same sins from the same offended Lord? Sins, it may be years ago committed, but which yet remain to be blotted out by proportionate repentance. Now may you imitate the spirit of Zacchæus, who when he had wronged any restored fourfold, and was blessed in that deed by the presence of Christ. You have wronged, and far worse than he, you know how many; not by actual sin only, but by sinful example. Seek then to undo, as well as yet you may, the evil you have done; help this, or help some other work like this; that you may have the grateful prayers of Penitents interceding in your behalf, instead of, or to counterweigh, the curses which those to whose fall you have ministered, will heap upon your head if lost through you.

The day of reckoning comes apace, and think of the

horror, the worm of helpless remorse, which then will gnaw ceaselessly within you, if you, after, it may be, years of respectability, shall find yourself standing side by side with some whom you have known in sin; and you see then, with glaring clearness, how both you and they might have been saved, had you but made a penitential offering, which might have found a shelter in some Home of Penitence for them. What if some one of those twenty and more who have knocked at our door, to whom we have been forced to say, "No room;" what, I say, if one of those has been your victim; and, touched with penitence that might have been fostered to her salvation, haply to yours also, has gone back to die in sin, because she found no place where she might repent; gone back to die in sin, and to stand by your side in the day of Judgment: while perhaps the very wine which you have drunk, and the dainties you have eaten, only upon the Church's fasting days, might, had their cost been differently applied, have gained for her the needed shelter.

Oh! my Brother, pray bring these thoughts home to you. Let it not seem that I am pressing you too hard; I am but pointing to facts which follow from your belief and mine in the "Resurrection of the dead," when each soul shall stand forth to be judged for the deeds done in the body. While then there is time, look to the Cross, and see the judgment of sin. Look to the Cross, and

see the measure of Redeeming Love. Look to the Cross, and see the measure of true sacrifice. Look to the Cross, till, learning what you have laid on Him by your sins, you seek that Cross as your chastening rod, and go forth to bear it in self-denial, that your sacrifice aiding this, or some other like work, may work with His to the saving of lost sheep. And may you thus go on your way, weeping now, till in the great Harvest Day you shall come again with joy, and bring your sheaves with you.

LAUS DEO.

Subscriptions or Donations either to the current expenses, or for the Building fund, will be received thankfully by

THE RIGHT REV. THE LORD BISHOP OF OXFORD.

The REV. WILLIAM JOHN BUTLER, the Vicar,	} Wantage.
The REV. THOMAS VINCENT, the Chaplain,	
Messrs. BARNES, MEDLEY, and ANSELL, Bankers,	
and by	

Messrs. H. and J. JOHNSTON and Co. 15, Bush Lane, London.

Friends intending their Donations to aid the Building fund, will be kind enough to specify this.

It is the Building fund for which we entreat large and immediate aid. Applications for shelter still continue and increase. Since writing this, there have been four more, making in all *thirty-two*, whom since last Midsummer year we have been obliged to refuse.

## APPENDIX.

---

THE FOLLOWING ARE THE RULES OF THE PENITENTS.

*Admission, Time of remaining, &c.*

1. On entering the House, they shall change their own clothes for those provided for them. Their own shall be returned to them on their leaving the House.

2. They shall not retain the use of their family name. But always be called by their Christian names whilst in the Home.

3. The time of their remaining in the Home shall be fixed by the Mother Superior, according to the circumstances of the case.

4. On their departure they shall be returned to their parents, or friends, or placed in some suitable situation.

5. Should any Penitent wish herself to leave the Home, she must, after the first month, give notice of her intention to the Mother Superior, and she will not, unless for some special reason, be allowed to go out until the third day after such notice has been given; but if any one conduct herself in a disrespectful or disobedient manner, or prove in any way a subject of scandal to her companions, she shall be dismissed at the discretion of the Mother Superior, without attending to the above regulation.

6. If any wish always to remain in the Home, they shall be kept, if they have the requisite dispositions of humility, docility, and obedience. Those who thus remain in the Home, will observe the Rules, and, so far as applicable to them, the exercises of the other Penitents, but will also be permitted to keep the hours with the Sisters.

---

*Outward Conduct.*

1. They shall pay all respect and obedience to the Mother Superior and Mistress, or Sister under whose care they are placed, as set over them by our Lord and Saviour, and labouring with Him for the salvation of their souls.

2. When reprov'd, they shall listen humbly to what is said, without interrupting or excusing themselves.

3. They shall all rise when the Mother Superior, or any of the Sisters, enter the Class Room, and make an inclination when they pass or receive any thing from any of them.

4. When they are at work in any room, or assembled for any duty, or in the Class Room, they shall not go out without permission.

5. No one shall absent herself from any duty without leave.

6. They shall strictly observe the appointed hours of silence; and at other times shall refrain from speaking on the stairs, from singing in going from place to place, and generally from all loud talking.

and noise, and violence of manner, in the performance of their work.

7. During their recreation, they shall not leave the place where their Mistress is, nor hold private conversations together.

8. They shall not eat or drink except at the ordinary time for meals.

9. They shall not enter each other's dormitories, or at any time go to their own during the day, without permission.

10. They shall not take at discretion any article of dress, but receive every thing from the Sister who has the charge of the linen for their use.

11. They must never mention their family name, nor give any information to their companions as to their family or place of residence; nor speak to one another of their past lives, or of their temptations, or of what their Mistress, the Mother Superior, or their Chaplain, says to them for their direction.—To avoid temptation in this respect, they must not walk nor sit two together at recreation, but always find another to join them.

12. They shall not find fault with each other's work, or make remarks upon each other's behaviour.

